

Look for that Blessed Hope.

We wait for Thee, All-glorious One,
We look for thy appearing;
We bear thy name, and on the throne
We see thy presence cheering.
Faith even now uplifts its brow,
And sees the Lord descending;
He comes to take His people home,
And give them bliss unending.

We wait for Thee through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon thy cross of trial.
And well may we submit to thee,
And bear thy cross and love it,
And patiently endure its pain,
Until thy hand remove it.

We wait for thee; already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision:
Then ours shall be sweet rest with thee,
And pure unending pleasure,
And we shall taste celestial grace,
And life in endless measure.

We wait for Thee with certain hope;
The time will soon be over;
With child like longing we look up
Thy glory to discover;
With bliss to share thy triumph there,
When home with joy and singing,
From scenes of conflict and of care,
The Lord his saints is bringing.

—FREDRIC CONRADE. ARR. H.

Sympathy to the Band Who Worship in the Dayton City Church.

BY KATE YOST.

Having read the long looked for decision, I feel like expressing a few thoughts. I am sorry, very sorry that the decision was rendered in a way not satisfactory to the people who worship there.

Truly you have my sympathies since the court trial I have been eagerly watching and waiting, for the result, hoping and praying that you might be enabled to hold the church property. Now since it turned out differently am disappointed and feel sad.

We can not tell what the real worth of any thing is until we are deprived of the use of it. Having passed through a similar ordeal I know whereof I am speaking. Once we had a neat comfortable church, with a prosperous Sunday school, prayer meeting and regular preaching service. Just as the prospects were brightening to reap a bountiful harvest, unawares another sect crept in and gathered the fruit of our labor. In addition to that, the church which had been remodeled, and made quite commodious and attractive for a country place, was sold away from us, just as a physician, would go into a village and buy out property, practice and all of another's physician. The pain and heart-aches experienced, by such a procedure can be imagined better, than described.

To give up the church, where we had publicly confessed Christ, where we had enjoyed pleasant associations in the bonds of Christian fellowship, where we worked and prayed together, where we had wept and rejoiced together, was one of the severest trials of my life. I have no hesitancy in saying that good has come out of it. As the psalmist said "it is good for me that I have been afflicted;" I am better prepared to defend the cause of Christ, than ever before. Being isolated from my own church, and society, oftentimes persecuted, I formed a stronger attachment for our own fraternity and am more firmly established in church-relation, and love God more.

I regret that a few of our members were lost in the labyrinth of opinions, but rejoice that the greatest number remain faithful.

I trust that the Dayton City church organization may not be thrown out of a house of worship. When we have a brethren church in a city we should use every available means to sustain, preserve, and keep it there. And I believe that one, is one among the number that the whole brotherhood may well be proud of. When the value of souls who are already washed and justified is taken into consideration, and the labor, exertion, tears it costs, and what obstacle must be encountered,

to build up a church in a city, like Dayton, we think it ought to arouse the sympathies, and awaken an interest, in all others engaged in the same cause, so as to give encouragement and lend a helping hand.

Hoping that God's grace may be sufficient for all the trials it may be your privilege and duty to endure, and that you may, come off more than conquerors.

It seems to be God's plan that his children shall be "made perfect through suffering." Behold we count them happy which endure,"

"To patient faith the prize is sure,
And they that to the end endure
The cross, shall wear the crown."

Burbank, Ohio, August 2nd, 1886.

Reasons Why I Should Always be in My Place During Service in My Church.

1. Because Jesus, whom I profess to love and follow "as His custom was" always, as a rule, was found on the Sabbath day in the Synagogue! the Holy Spirit saying to me, "Let this mind be in you which was in Jesus the Christ and if ye have not the spirit of Christ ye are none of his."

2. Because Jesus has promised that where two or three are gathered together in His name there he would be in the midst of them; and if I am his disciple I want to be in the place of his special presence.

3. Because my attendance in church may help to make up the number that will draw the presence of my Lord and so aid in securing His divine blessing to my brethren and myself.

4. Because the services of the hour—the singing of spiritual songs, the prayer supplications and thanksgiving with the word preached are as manna to my soul, and I go home with new supplies of grace—spiritual forces—that enable me to overcome the trials and the temptations that I may meet with in the battles of life for the week.

5. Because my presence and prayerful attention during the sermon will so encourage the minister that I may be said to help preach the word more effectually in that way than in any other outward act of my life—others seeing me in my place will catch the spirit of church going; my zeal in the cause of my Master becoming a leaven in others.

6. Because the minister must study and mentally labor hard to prepare spiritual food for the hearers, then what a great disappointment to him if I with others fail to hear the Lord's Message from him.

7. Because I have been brought through the preaching of the gospel and sanctuary services to enjoy the peace of God it is my work to go and get others under the influence that brought me to the light.

8. Shall I excuse myself from going to church on the Lord's day because I am tired and worked my horses tired also. No! No! Let me think of Jesus more tired than I am even to "fainting on the way" as he bore the "cross alone" up Calvary's steps upon which to atone for my sins. Better let there be a half days rest on Saturday afternoon for me and the horses than fail to honor my Lord on His resurrection Day.

9. Shall age and infirmity keep me away from the Lord's house when I never fail to look after my earthly interests in the public Records in the markets and at public sales? No! never! while I have given to me six days in a week to look after earthly titles, and the Lord claims one of me to look especially after my title to "mansions in the skies."

10. Shall visitors to my house cause me to starve my soul by absence from the place where the Bread of Life is broken; no! never! Better take them with me if possible; for as a servant of Jesus how can I fail of this opportunity in doing good. My going and invitation to them may be the means of adding stars to my crown. Nothing but the severest inclemency of weather will excuse me. "Then let us go up to the House of the Lord;" for the zeal of the Lord has spoken it.

EDWARD S. MILLER.

Dayton, Ohio.

No evil propensity of the human heart is so powerful that it may not be subdued by strict discipline.

The Brethren Church.

From the Rural Progress, Middletown, Va.

For the Progress.]

MR. EDITOR:—In last week's RURAL PROGRESS I noticed that the "Dunkards" would hold a meeting at Providence, &c. As the meeting was to be held by the church of which the writer is a member, and as our name is not "Dunkard," I thought you would allow me to briefly state something about ourselves, that those unacquainted with us may have an intelligent idea of us as a church.

In 1708 Alex. Mack and seven others of like mind formed a society of believers and sought to save souls. Much persecution followed, Mack was a minister of some wealth, which he spent in defending his flock from persecutions. In 1719 and 1729 the church was transplanted to America, where on free soil they renewed their labors, and being able to worship under their own vine and fig tree without fearing jail and government persecution, they were successful in their work.

This body of Christ's disciples in their formative period called themselves Brethren. In America they kept the same name, and as a church was known by the scriptural name. Over the door of the first church building, which is yet standing in Germantown, Pa., are the words: The Brethren Church.

They took the Bible as their guide in religious faith and practice, because they thought it contained the will of God, and as such, needed no additions in the shape of fallible opinions, having no stronger basis than the imagination.

In practice they endeavored to conform to the will of God; where he spoke through the Bible they uttered no uncertain sound; where the Bible was silent they could not afford to command; in things doubtful there was liberty; in all things, there was charity.

But as time unfolded, and converts from various sources were made there was a departure from old landmarks.

There was a departure in name. In 1836 they took the name German Baptist. In my own county there are two churches held by the same congregation. One church built many years ago is deeded to the Brethren who take the Bible as their guide and reject the traditions of the elders, while the church built a few months ago is deeded to the German Baptist Church.

There was a departure in creed. Mack said, "Let us not at all rest on long usage, but let the word of the Lord be our only rule." Additions were made to the Bible in the shape of opinions formulated at annual meetings, and long usage became the guide and rule.

Being a departure in name and creed there was consequently a departure in practice.

But back of all this there remained men loyal to truth, and finding it impossible to bring back the departing, reorganized the church. This took place June, 1883. We retained the old name and are known among churches under our church name: The Brethren Church. We retain the Bible as our guide in religious faith and practice. We believe religion is deeper than dress. We want our spiritual balloon to sail heavenward; hence we are throwing out every sand-bag marked "tradition."

Success has crowned our efforts in a manner to show that God is smiling upon us. We have a publishing house, college, tract society, and other instruments needed by a church to go on to perfection. Our preachers are earnest and devoted to the cause, and our members are realizing their responsible work.

I would be glad to answer any questions concerning us. A postal card or letter will reach me as per address, or I have no doubt Elder E. B. Shaver, of Maurertown, will be glad to convey any information in his power.

Thanking you for your kindness, the people of your county for their hospitality, and wishing you great success in your work. I am, truly,

JOHN DUKE McFADEN.

Hagerstown, Md.

Teach me to live! No idler let me be,
But in Thy service hand and heart employ;
Prepared to do Thy bidding cheerfully.